THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself shall be laid low of power" (D. & C. 49: 10).

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OBEDIENCE TO GOD'S LAWS SOLUTION OF THE WORLD'S PROBLEMS.*

FOR nearly a decade the world has been in commotion, at all times more or less violent. During that period the greatest of all wars has been fought, and within the last few years the hostilities of that war have terminated. Succeeding the great war a very brief period of prosperity attended at least a portion of the people of the world. Following upon that insecure and all too brief period of prosperity came one of the greatest industrial and financial crises which the world has known. Through a period of a few years the world fought its way until it began to feel that it was upon the up-grade and that prosperity was again returning. No sooner had this feeling become somewhat prevalent than this country, and to some extent other countries, became greatly shocked with the news that industrial war had set in and that large numbers of men had decided to abandon their posts of labor, in protest against action which they thought to be unjust to themselves and destructive of their self-interest. This industrial commotion is, at the present moment, bringing to the world, and to our own country in particular, a large degree of unrest, and is making our people feel the uncertainty of life.

All of these occurrences tend to impress us with the thought that, after all, life is insecure, the stability of institutions is being threatened, and the future is highly uncertain. We have been told that the war itself was an anomaly. It had not been predicted by the economists and by those who were seemingly best

* Discourse delivered by Elder Stephen L. Richards, in the Tabernacle, Salt Lake City, July 30th, 1922.

prepared to pass judgment upon the possibility of such an occurrence. It came as a great shock to those who said that it could not come and that the financiers of the country would not tolerate any such great military undertaking.

It came, however, and while it came in violation of the opinions and prognostications of men, it came in fulfillment of prophecy and inspired teaching. The disorders which have followed the war have likewise come in fulfillment of the same kind of teaching and the same prophecy.

These various calamities are not to the liking of men. No one rejoices in an era of depression, in an era of ill-feeling and of industrial war, such as is now in progress in this country. The questions that confront all of the people of the world at this moment—so it seems to me—are these: "Why do these calamities persist? Why may there not be an era of peace and of good-will? Why is it that men cannot live together in such a manner as to promote the interests of each other, and thus harbor kindliness and love toward each other? What is it that has given rise to these great world calamities and disorders which have been so frequent and so onerous during the past eight or ten years?" These questions must give to all of us pause and concern; for no one is so isolated from the world and its affairs as to be unaffected by these momentous occurrences and influences.

The Latter-day Saints hold pronounced views relative to these questions which I have had the temerity to propound for discussion. The people who embrace the Gospel of Jesus Christ, as is taught by the Church of Jesus Christ of Latter-day Saints, believe firmly that there are, within the philosophies revealed to them, the solutions for these questions and problems; and the rules of action by which men may be guided to forestall occurrences of this kind in the future, and to insure the peace of the world and the stability of righteous and lawful institutions.

In the first place, the Church of Jesus Christ of Latter-day Saints believes in and advocates a God, a Father in heaven. Its conception of that Father in heaven is such as to induce a complete confidence and trust in his providence, his mercy, his kindness and his good-will toward all men who are his children; and all men are, in the conception of the Church, his children. That conception of God is conducive to a supreme faith which makes every Latter-day Saint say, in his heart, that God is over all; that he will protect; that the destiny of human beings, of nations and worlds, lies in his hands; that he, in his kindness and providence, will give to men that which they should have for their welfare and progression in this world, in preparation for the eternal life which is to come.

The God of the Latter-day Saints is a personal God. He is one who, in their belief, has experienced, in times far remote, the experiences through which human kind are now passing. He knows their hearts; he knows the trials and tribulations through

which men are called to pass. He is sympathetic with his children. He is the kind of a father to whom every child may appeal with confidence and trust that he will answer that appeal; and the Latter-day Saints believe in prayer, the appeal to an all-knowing, all-wise, all-merciful Father who answers prayers upon the heads of those who supplicate him in humility, in faith and trust.

Then, too, the Latter-day Saints believe that mankind, being the children of God, are brothers, and that it is to the interest of each one of God's children to subserve and promote the interest and welfare of his fellow-man. They believe that selfishness comes not from the God of righteousness, but that selfishness emanates from the adverse power which seeks to destroy and to tear down all that is uplifting, true and virtuous. In this brotherhood of man and in this fatherhood of God the Latter-day Saints place their hope and confidence and trust for the future peace and prosperity of the world.

In the kindness of God, there has been revealed to them, through the instrumentality of the Prophet Joseph Smith, the holy Gospel. This Gospel comports with the Gospel taught by the Saviour of the world when he was on earth, fulfilling his mission in the flesh, ministering to suffering humanity. In their conception of this Gospel there is provided a plan of life which brings salvation not only in the world to come but salvation in life here; for the Latter-day Saints believe that they who keep the laws of the Gospel acquire the rewards which the Gospel promises to those who are faithful and true, and those rewards become operative here in this life, bringing so nearly as may be heaven on earth to those who keep the laws of God.

In this Gospel of salvation are provided all of the necessary plans, laws and rules of conduct to meet every requirement of men in life. Indeed, they so fulfill the circle of requirements that one who has an adequate conception of them finds within them a *modus operandi*, if you will, for every aspect of his life—for every deed that he seeks to do, for every thought that he thinks, and for every aspiration that comes to his soul. So broad and comprehensive are the principles of the Gospel of Jesus Christ that they embrace everything which is good and true. They hold out to man all that is worth living for and hoping for. The Gospel of Jesus Christ, aside from being a great religious philosophy, and explaining the relationship of God to man, and man to his fellow-man, is a very practical system of rules, regulations and ordinances designed, as I said before, to meet the requirements of men in all conditions of life. It meets his requirements in a temporal way. It provides for him a method by which he may set up for himself his home, in the community in which he lives. It will regulate his various social functions and relationships. It will provide facilities for the training of his children. It will give to them that kind of environment, if its adherents conform

to its teachings, which children should have in order to become good citizens and worthy members of the Church of Christ. It provides within itself such a complete system that its adherents have often been accused of setting up the institutions of the Church in violation of the laws of the land, and the institutions of the Government.

Such accusers fail to understand the conception of the Latter-Saints with reference to their duty toward government and the relationship of church to state; for in no sense is the Church opposed to, and in no sense is it violative of the institutions of the government and the laws and regulations which control the citizens of the land. Indeed, in passing, it may justly be said that one of the fundamental beliefs of the Latter-day Saints is that they should sustain and support any government within which the members of the Church reside; and no member of the Church may be a worthy member who fails in his duty of citizenship to give support to the institutions of the land.

Not only does the Church provide all these facilities for its members, but it makes provision for what might be called a great economical system. It teaches thrift and industry. It inculcates all those qualities which are calculated to build up a community. Its teachings are practical. It has promoted farming, stock-growing, the manufacture of necessities, and its activities have been at the very foundation of the commercial activity, life and growth of this community and any community in which its members have in any sense predominated. It has been credited with possessing the greatest colonization schemes and plans which any people have had, and on more than one occasion men who have sought to reclaim great areas of land have appealed to the Latter-day Saints for help in the colonization of those lands and the setting up of communities for their reclamation and support.

By the law of tithing, to which the adherents of the Church subscribe, the Church is enabled to finance its own operations; it is enabled to assist in the building of meeting houses, schools and temples. It is enabled to assist, as it did in the recent crisis, in the perpetuation of our industries, as well as in their initiation, and it has been able to give most invaluable aid to the people of the country in the setting up of the necessary machinery for the establishment of good communities and community life. Indeed, I doubt if there are but very few of the great irrigation projects which have done so much to reclaim the barren wastes of this western land, which have not been succored to some extent by the financial aid of the Church of Jesus Christ of Latter-day Saints.

In addition to these practical helps given by the Church, all in conformity to its great plan of saving men, there are also given, through the Church and its various agencies, things which are

more valuable, things which mean more and have more significance than these temporal aids. The Church of Jesus Christ teaches the great philosophy of which I have spoken, and at the same time it inculcates, in the hearts of all its members, love for God, love for fellow-men, the willingness to do and to serve—that kind of pure religion of which the world stands in such sad need at this hour. I believe that any careful student of present conditions will say, without reluctance, that the one great cause of all our national disorders and calamities lies really in the selfishness of man. I believe, too, that a careful student will say that selfishness in the heart of man is attributable, in large measure, to the lack of proper teaching and culture; that it is the natural outgrowth of a perverted system of life and living, which fails to take into consideration the welfare of all as the children of God.

In the last several years the United States of America has made wonderful progress in the educational world. It has likewise made wonderful progress in the world of finance, commerce and industry. It has now achieved the very summit of distinction in these lines. I am not one to say that it has not also achieved great distinction in the art of government. For while many imperfections may lie in this government of ours, I am sure that all of the people of this country at least will believe that our great conceptions of government and human liberty, stand at the very forefront of all governmental ideas anywhere entertained or expressed. However, with all its progress in these various lines of endeavor, I think the question may well be asked: How much progress have we made in the art of self-mastery, of self control? How much progress have we made in the stimulation of those great ideals which are calculated to deter selfishness and to promote a general interest in all mankind, and unselfish service for the common good? I doubt that our progression in this respect has been at all commensurate with our growth in the other lines which have been mentioned.

I entertain the view that our very system of government itself has conduced in large measure to the difficulties that now beset us. The schools of our country have been given over to intellectual culture. It is true that they have done something to aid in physical culture, in giving men better bodies with which to fight the battle of life. They have in large measure applied themselves to the training of men's minds, to the advancement of the intellect and its powers, and the acquisition of knowledge; but very little of their effort has been given to the training of men's souls, and the emotions which are perhaps more instrumental in defining the action of men than are any other component parts of physical nature.

The emotions have been lost sight of. It is against the law—and perhaps it is well that it is so—to teach religion in the schools.

No one would revert to the old system of combining Church with State and forcing pupils to hear sectarian views and be taught the dogmas of religion in the schools; but while we have, fortunately, gone away from that practice, have we not carried it to such an extreme that we have failed to give to boys and girls in the schools one thing calculated to give them those high ideals of truth and virtue, loyalty and faith, which every good man and every good woman should possess.

I recall that in the farewell address of the great George Washington, with prophetic vision he said: "The firmest props of government lie in religion and morality." He admonished the people of this country, with his closing words, to teach religion, to inculcate the principles of morality in the youth, that these firm props of government and civilization might still be perpetuated for the maintenance of this government. What are we doing to-day to teach these great fundamentals of life? I am one who takes the view that all true morality, really, finds its warrant in religion itself. I am one who takes the view that righteousness emanates from God, and that our Father in heaven is the source of all that is good, pure and true. We cannot, with safety, cut away from God and hope to maintain these great standards of truth and morality and virtue so indispensable to the perpetuation of the great institutions of society, which defend and keep safe all our rights and liberties.

So, my brethren and sisters, and my friends, my appeal this afternoon is for a disposition to return to God, which shall insure his care, and his protection for this great government under whose auspices we live and for the great institutions which it has fostered for the protection of our rights and our liberties. It is my firm conviction that were men and women to give their allegiance to him, were they to learn more of his ways and his plans, were they to have more faith in his mercy and all-wise protection, we would not now be beset with the great disorders and calamities which cause such concern.

I do not stand as the proponent of any cause as between capital and labor. I should regard it unbecoming in me, as a representative of this Church, to condemn either of the two great factions now at war with each other, in which war all the country suffers; but I should be forgetful of my duty if I failed to point out for the Church some of the great principles that ought to be taken into consideration in such a conflict and at a time when such a conflict confronts us. Men who organize themselves together for the purpose of promoting their own selfish interests, regardless of the interests of other people, are going beyond the pale of righteousness; they are not touched by the spirit of love, which is the spirit of Jesus Christ. They are not concerned with their brother and his welfare; and whenever any such number of people so organize themselves to promote their selfish interest they must

be in violation of or disregard of the rights and the welfare of their brothers.

(TO BE CONCLUDED).

AN INVOCATION.

ETERNAL SPIRIT, whose dove-wings were spread
Over the chaos of creation's morn,
Thou Source of life, who quickenest the dead,
That from the old the newer life is born,—

Thou didst inspire the holy men of old,
Touching the seer's eyes, the prophet's tongue,
That so in human speech God's thoughts are told,
Wrapped in the vision or the prophet's song,—

Thou who didst kindle flames of sweet desire,
Making the longing heart almost to break,
The enabling power Thou also dost inspire,
The weak things into mighty Thou dost make.

The reed, all shaken by the wind, so weak
And frail and worthless that men pass it by,
Within Thy hand becomes a pen, to speak
Of mysteries divine, truths deep and high.

Touch Thou my clouded eyes that I may see!
Touch Thou my silent tongue that I may tell
The glories of the incarnate Deity,
Whose name is Wonderful, Immanuel!

Fain would I wear a crown of song for Him,
Who laid His crown of glory by for me!
I fain would praise Him as the seraphim,
Who find too short a whole eternity.

Fain would I strike the music of His name,
For nought in heaven or earth is half so sweet!
I would speak "Jesus" with a tongue of flame
Then find my heaven low at His pierced feet!

But tongues of men or angels fly too low;
Not half of His bright glories may be told!
We see in part, and but in part we know—
The rest, the highest heaven shall unfold.

So, gracious Spirit, lend Thy quickening breath!
My stammering lips touch with Thy sacred fire!
To sing of Him whose dying conquered death—
The world's one hope, my soul's supreme desire.

HENRY BURTON.

LIFE is an opportunity for service; not as little as we dare, but as much as we can.—B. F. WESTCOTT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, AUGUST 31, 1922.

EDITORIAL:

THE WORKS OF FAITH.

FAITH is a gift from God, and they who serve Him best have most of it. He works among men according to their faith. Most of the miracles wrought by our Saviour were in places where faith abounded in the hearts of the people. In other parts, as it is written, "He did not do many mighty works because of their unbelief.

Faith is the beating heart of the universe. Without it, nothing was ever accomplished, small or great, commonplace or miraculous. No venture ever succeeded that was not backed up by confidence in some power, human or superhuman, which impelled and pushed forward the enterprise.

It was not doubt that created the world-encircling British Empire, and gave to it the wondrous power possessed and swayed by it for the spread of civilization. It was not doubt that drove Columbus across the sea, there to discover a new world and prepare the way for the founding of the great American Republic by the Pilgrims and those who preceded or followed them. It is not doubt that causes mighty nations—God's instruments for the uplift and advancement of other peoples—to rise and flourish; that induces good and great men in all ages, countries and climes to teach and toil and sacrifice for the benefit of their fellows. It is faith that does such things. Doubt only destroys or hinders what faith would achieve. The men and women who have moved this world from the beginning, are the men and women who have believed.

Carlyle, in splendid phrasing, depicts the wonderful change that came over the Arabian people when they abandoned idolatry, the insincere worship of "sticks and stones," and became a believing nation. "It was as a birth from darkness into light; Arabia first became alive by means of it. A poor shepherd people roaming unnoticed in its deserts since the creation of the world; a hero-prophet was sent down to them with a word they could believe; see, the unnoticed becomes world-notable, the small has become world-great; within one century afterward Arabia is at Granada on this hand, at Delhi on that—glancing in valor and splendor and the light of genius, Arabia shines through long ages over a great section of the world. Belief is great, life-giving. The history of

a nation becomes fruitful, soul-elevating, great, so soon as it believes."

The same argument, with far greater emphasis, applies to Christendom and its glorious achievements all down the centuries. What has caused Christian nations to flourish so mightily? What has enabled Christianity, in spite of its errors, to survive the wreck of empires and to weather the storms of time? Faith in the Christ, imperfect though that faith has been. The faith of any people—its trust in and reliance upon some power deemed by it divine—constitutes its main source of strength.

But faith must be genuine. Pretense and formalism will not avail. Hypocrisy is the worst form of unbelief. Honest idolatry is infinitely preferable to dishonest worship. Better burn incense to Diana, believing it to be right, than bow down to Christ in hollow-hearted insincerity. Mighty Rome did not fall until she had ceased to worship sincerely the gods enshrined within her Pantheon. Glorious Greece did not succumb until her believers had become doubters, until skeptical philosophy had supplanted religious enthusiasm, and the worship of freedom, grace and beauty had degenerated into unbridled license and groveling sensuality. No nation ever crumbled to ruin until false to itself, false to the true principles of success, the basic one of which is *To Believe.*

Will Christendom continue to flourish? Will the Christian nations go on thriving as heretofore? That depends upon whether or not they are true to their ancient principles, and manifest the sincerity of their belief in those principles by making an honest effort to practice them. There is saving virtue in any nation that does that. But when faith is no longer genuine, when hypocrisy and formalism have usurped its place, and the doctrines for which Christ died no longer sway the hearts and govern the actions of those who claim to be His disciples, know then that the righteous are being withdrawn from the midst of such a people, and they are ripening for the inevitable destruction that awaits the wicked and impenitent.

Faith is the shield, the aegis of protection, and the works of faith, manifested by repentance and obedience, are all that guarantee salvation either to persons or to peoples, to republics or to empires.

O. F. W.

NEXT only to the man who achieves the greatest and most blessed deeds is he who, perhaps himself wholly incapable of such high work, is yet the first to help and encourage the genius of others. We often do more good by our sympathy than by our labours, and render to the world a more lasting service by absence of jealousy, and recognition of merit, than we could ever render by the straining efforts of personal ambition.—CANON FARRAR.

THINGS THAT MONEY CANNOT BUY.

W. A. M.

SEEK not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich (D. & C. 6: 7).

Toward the close of a day in the summer of 1900, while traveling in the interest of the Church in the northern part of Utah, I asked the young man who was accompanying me where we were going to spend the night. "At the home of my uncle," he replied, "who lives about two miles from here. He has a large house, and, notwithstanding he is not a member of the Church, I feel confident he will give you a hearty welcome."

We were disappointed—the welcome we received was far from hearty. The home, while large and well-furnished, was lacking greatly in hospitality; it was cold and uninviting. The owner was a man of the world; his sole ambition seemed to be to make money; his possessions were his god; the countenance of the wife gave evidence that there was very little sunshine in her soul; the children showed a woeful lack of proper training.

Dinner was eaten almost in silence, the husband and father absolutely refusing to be drawn into conversation. The thought of staying there all night was more than I could bear; I felt that I would rather go out and sleep in the field or in the hayloft. When the meal was ended I told the man of the house I had friends residing in that vicinity whom I would like to visit. He directed me to the place. I shall never forget the welcome I received from the family. They were delighted to see me, shook me warmly by the hand, and were about to prepare supper for me when I stopped them. I told them I had had supper, that all I wanted was a place to sleep. They began to apologize; the best they could give me was a cot in the parlor, which I assured them would be very acceptable.

The home was a humble one, but beneath its roof there dwelt a family of saints—saints in deed as well as in name. They were honest, God-fearing people, who were seeking not for the riches that perish but for those that endure forever—the riches of eternity. The love of God was in their hearts; they were basking beneath his smile and approbation; his peace filled their souls; their habitation was like the vestibule of heaven. What a difference there was between it and the home I had left an hour before! My bed was prepared, and slipping in between snow-white sheets, I was soon in dreamland.

This incident was brought to my remembrance a few days ago while reading in the *Christian World* the subjoined article by Dr. J. H. Jowett:

If spiritual things could be purchased, what would be the state

of the market? Would the market be crowded with eager buyers or would it be deserted and silent, with only an occasional merchantman seeking the precious wares? Let us carry our strange assumption in this direction. Let us suppose that *peace of mind* could be bought with money, would there be any buyers? What is peace of mind? It is the removal of the discordant thought, the jarring thing which makes the music of life "like sweet bells jangled, out of tune and harsh." It is the quenching of the burning fire which keeps life in the inflammatory heat of a constant fever. It is the smoothing out of the wrinkled care which makes the soul feel old. It is the calming of a tremulous sense of unrest. It is the passing of disquietude. And in place of all these a quiet mind is the grace of healthy stillness, the power of harmony, the reign of law in the seat of anarchy, the presence of heaven's order on the field of confusion. It is the peace of God which passeth all understanding.

Such is the merchandise. And suppose, I say, there were some market in London or New York where money could buy it, would there be any customers? I think there would be a queue of eager buyers which would stretch across the city. There would be rich men who are growing richer every year, and every year increasing in disquietude. There would be women who have lovely homes, but have no contentment. They have a luxurious nest, but no rest. They are always adding some new furnishing to their house, enriching it here and there with fresh adornment, but they have no central, nutritious, satisfying peace. And I think these would be in the queue, with their purses filled with money, very keen to buy the peace which passeth all understanding. Try to imagine them in line, care-worn, toil-worn, sin-worn, waiting for the opening of the mystic stores.

But there is no such market. Peace of mind cannot be bought. There is no counter on the planet where the millionaire can proffer his millions or the poor widow can bring her mites. This peace of mind is never bought. It is only given. And just because it is given there is no queue. They who receive it are not purchasers but beggars. They do not come with purses bulging with money; they come with humble, contrite hearts.

Nothing in my hands I bring,
Simply to Thy cross I cling.

Let us make our quest down another line. Let us suppose that *joy* could be bought with money, do you think that much business would be done? I speak of vital joy. I mean the leap of the spring in the vital depths of the life. I mean something far other than mere comforts, something deeper than happiness, something quite different from ease. All these are merely circumstantial. They are born in circumstance. They are sustained by circumstance, and with the change of circumstance they pass away.

They belong to the suburbs and circumference of life. They do not dwell in its central and inmost halls. Circumstantial happiness is like a flare of fireworks. The flare is speedily over, and only a charred relic remains. But I speak of the joy that never burns to ashes. Worldly happiness is like the dancing flight of midges on a warm summer's night; a cold wind blows down the road and they are gone. But I speak of the joy that persists through the biting blast. The joy I mean is an inner fire which gathers its coal from the altars of God.

Well, now, if that joy were on sale, if it could be had for money, do you think there would be any buyers? People will sit at a theatre door from early dawn to see a play at night. Would there be any early arrivals for the opening of the market where vital joy could be had for money? I think the streets would be blocked with determined clients, all of them bringing money to purchase this simple, single, sunny joy.

But it cannot be bought. There is no such market on the planet. And so the multitudes rush to buy its substitutes, and you can see the queues all over the city. They buy its substitutes, which are really only counterfeits, for they are no more joy than paste is pearl. They go and buy an hour of laughter while their soul cries out, "I thirst." Joy cannot be bought. It is only given. And now and again one seeker turns to the Giver and goes away with the treasure of joy.

Let us suppose that *faith* could be bought with money. Would there be any buyers? I mean vital and vitalising faith. I do not mean the so-called faith which is only the vehicle of a verbal creed. I do not mean the faith which is only a mental convention. I do not mean the faith which is only a dry, ecclesiastical tradition. I do not mean the faith which is only a bit of ritualistic trellis and which is not clothed with living fruit. I mean the faith which has assurance of God, the faith which apprehends God, which communes with God, and which shares the life of God. I mean by faith the fine, hardy mood which goes out on a great venture and meets God on the road. I mean the faith which knows God, which receives God, and which reverently uses God in the common affairs of daily life. I mean the faith which shares the power of God and thereby masters the world.

Well, now, if that living sort of faith could be bought, would there be any buyers? If there were some mystical store which Simon the Sorcerer could visit with his well-filled purse, would there be much business done? I think the streets would be blocked with would-be purchasers. Mr. Fearing would be there. Miss Much-Afraid would be there. Mr. Despondency would be there. Mr. Ready-to-Halt, with his crutch, would be there. Mr. Feeble-Mind would be there. Mr. Timorous would be there. All these, and a million more, would scrape all they had together and set out for the market to buy for themselves a vital faith.

But there is no such market. The precious thing is not for sale. No fortune can buy it. It is only given. And because it is only given, there is no queue. "It is the gift of God," says the Old Book, "lest any man should boast." Yes, even faith is a Divine bounty, and we come for it, not as buyers, but as beggars; not as purchasers, but as suppliants.

Let us suppose that *grace* could be bought with money. Suppose we could purchase grace, the holy, hallowing love of the eternal God. The grace whose flow is like a constant river! The grace whose scope is like a boundless sea. Suppose it could be bought. Would their be any buyers? I think there would be a line of purchasers the like of which the world has never seen. And what pathetic folk there would be in the line! There would be some in rags, hugging their mites, wistfully hoping that their slender means would purchase the pearl. There would be some in purple and fine linen, carrying the million which gave them happy confidence. Mary Magdalene would be there. Zaccheus would be there. The Apostle Paul would be there. Onesimus, the slave, would be there. And millions more would be there, all of them buyers, and all wanting to purchase the grace which creates all graces, and which begins to endow the soul with the loveliness of Christ.

But grace cannot be bought. There is no market for it. Grace is given away. And it is just because it is given away that there is no waiting queue. Now and then a pilgrim leaves the City of Destruction and hastens for the gift of grace. But the streets are not blocked with suppliants.

And for a last supposition, let us suppose that we could buy back *the wasted strength of our yesterdays*, would there be any buyers? Suppose we could put our money on the counter and have the dead and deadly weight of guilt taken out of our past. Would there be any clients? If rivers of corruption could be changed into sweet springs; if we could deal with the old waste; would there be many to do business? Would many come to the market to buy a new beginning, a fresh volume, a clean leaf? Would there be many customers, all of them keen to buy back the years which the canker-worm hath eaten? I certainly think there would be a vast procession, every man and woman in the crowd bringing their money to buy a new life.

But there is no such market. The treasure cannot be bought. Money is not a recognized currency in this wonderful realm. The thing is not sold, it is given. God gives, in that He forgives, and in the forgiveness the heredity of a wicked past is completely changed. God takes a man's past, which is like a sword, and by forgiveness He transforms it into a ploughshare. Yes, it is all a gift, and therefore there is no queue.

And from all this it becomes abundantly clear that the power of money has very severe limits. Money cannot pass the frontier

lines of the spirit. Money cannot buy a single one of the things which matter most. Money cannot buy love, joy, peace, gentleness, goodness, meekness, faith. And because we cannot buy the things of the Spirit we are too proud to take them for nothing. And the word remains, final and absolute: "Blessed are the poor in spirit for theirs is the Kingdom of Heaven."

OVERWORK.

It is usually the lazy who have much to say about how overdriven they are. Their concern is divided between temperature and blood pressure, and their woes and fears about themselves are the happy pastnrage of fashionable doctors. But those whom a passion of service consnmes somehow manage to plod ahead, held up by the shafts, and cover the grounnd that is left them by the hypochondriacs.

If there is overwork—and the statement needs to be proved up to the handle—it is better for the victim than nnderwork. There is no curse on earth like having little or nothing to do. Unemployment is the fnndamental social misery. If you wish to drive men crazy in prisou, let them sit clasping and nnclasping their fingers, the mind turning in upon itself in a hell of torment.

The real man craves to be kept busy. He takes on more and more. If he "retires," his rest is but a figment of the imagination of others. He goes harder than ever; but his objective is not for himself, it is commnnal. He is bent on enrichment of the general life about him instead of piling up a fortune for himself.

It is axiomatic that the tremendously busy folk are the only ones that have time for anything The reason simply is, that when they have something to do they dispatch it at once, and so make room for the next business in order. They keep their minds and their desks clear for a mobilization of all their faculties and resources upon the instant.

Those who manage imperfectly are surrounded always by a clutter and a pother and a great picture of wear and tear and nerve frazzle. They never seem ready and they never get through. You could not find any of their time that would be vacant, for they would spend it in worry, in conjectural phantoms of trouble to come or in nseless post-mortems over what is past and cannot be helped.

Overwork? A better name often is overworry. Let us see more of those, calm, restfnl qniet souls who, "without haste, without rest," move on from duty to dnty as a river moves. They learn from the example of the natural processes.

Above all things, let us not be so foolish as to pity a man for being occupied. What would he do if you took away his employment? It is more to him than a matter of his daily bread;

it fills not merely his stomach but a need of his nature. Any normal human being tires of too much Tahiti in his life. "Better fifty years of Europe than a cycle of Cathay." He wants to be where people move instead of sleep; where something besides the sun rises; where you have to dig in the ground for a crop and apply your hands if you want a building. The Lord never meant the world to be easy. He meant it for a "brave gymnasium," and a discipline.—*Philadelphia Public Ledger.*

IMPRESSIONS OF THE MORMONS.

THE following communication appeared in the *Yorkshire Observer* of the 23rd inst.:

"In a letter from 1042 Beacon Avenue, Los Angeles, Cal., U. S. A., on August 3rd, Evelyn Young, whose home address is given as 3 Swallow Street, Keighley, writes as follows: 'I see from the papers which I occasionally receive from home that there is considerable ill-feeling in England against the Mormons. Twelve months ago I left Keighley for America, and for the first two months stayed with relatives in Preston, Idaho. This is entirely a Mormon city, and has no other church. I visited the Mormons in their homes, and rode over the mountains to the small villages around. With no exception I found them a kindly, good-living class of people, always willing to help a neighbor. If a farmer has a run of ill-luck, losing his farm-stock or crop, the others will send what they can spare from their own stock, such as a pig, lamb, chickens, or sack of wheat, or the house-wife will send jars of fruit or vegetables to help until he finds his feet.'

"'Later,' continues this correspondent, 'I stayed for two months in Salt Lake City, and must say this city is a credit to the Mormon people. It is the best laid out and cleanest city I have ever seen. It has churches of all denominations, including a beautiful Catholic cathedral, a large Baptist church built by my cousin, Episcopalian and Greek churches. The Y. W. C. A. has several branches in the city. They run an employment bureau, hotel, library, swimming pool, and gymnasium, and have entertaining rooms, where the girls can entertain friends and do their own cooking. During my stay among the Mormon people I was treated with the greatest respect and kindness, and was never asked to join their Church. My object in visiting Salt Lake was to find if there was really any truth in the wild reports in circulation. The reports are like the wall round the city—without foundation.' The writer concludes by saying: 'I shall be glad to give any information, or answer any correspondence, on the matter.'"

LOOK straight into the light and you will always have the shadows behind you.—BISHOP OF LONDON.

FROM THE MISSION FIELD.

Correction.—In "Arrivals and Appointments" published in the *Star* of July 20th last, the name Wilford R. Blackburn, should be William Blackburn.

Relief Society Gift.—At the evening services of the Darlington branch, Newcastle conference, held Sunday, the 20th inst., the Relief Society presented the branch with a handsome individual Sacrament set. Elder Russell B. Hodgson, in the absence of President Dinsdale, accepted the gift in behalf of the branch and thanked the sisters for their very useful present, which he dedicated to the service of the Lord. The Darlington Relief Society is an active organization, and has contributed greatly to the success of the branch.

Branch Conferences.—A conference of the Lowestoft branch, Norwich conference, was held Sunday, the 20th inst. The Sunday-school session was conducted by Superintendent William Walker. A chorus of primary children sang sweetly "Jesus wants me for a sunbeam," and a very interesting sketch of the late President Wilford Woodruff was given by members of the theological class. President William H. Wilson told of the organizing of the Woodruff Stake of Zion, by the worthy president whose name it bears. At the afternoon session the general and local authorities were unanimously sustained. "Behold, 'tis eventide" was sung by the elders and Sister M. Walker, and addresses were delivered by Elders W. E. Allen, Francis L. Dent, Claren Schofield, President Coleby, and Brothers Alfred Burrell and William Walker. At the evening service Sister Violet Shepherd sang "World of Promise," and impressive Gospel discourses were delivered by Elder C. Douglas Barnes and President William H. Wilson. The meetings were well attended and the conference was greatly enjoyed by all.

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